

FBIS-NES-88-060
29 March 1988

18

ARAB AFRICA

out that on one hand he is eager to undermine any peace opportunity. On the other, he arrogates to himself the legal guardianship over the states in the region with respect to their affairs and policies.

Shamir now threatens Saudi Arabia, an independent and sovereign state, by saying he will direct a pre-emptive blow against the missiles Saudi Arabia purchased from the PRC. He also brings mind what the Tel Aviv government did when it raided the Iraqi nuclear reactor.

Shamir brandishes war and threats and thus emerges as a discordant voice in the midst of the intensive efforts to achieve peace. However, Arab Egypt through its president has passed the message to Shamir that any Israeli aggression against the Kingdom of Saudi Arabia will undermine peace between Egypt and Israel. The Arabs must also adopt a responsible stand in light of these provocative threats and seek to develop a collective stand that will be the impregnable wall against which all threats will founder.

Paper Denounces Shamir's 'Intransigence'
NC290607 Cairo MENA in Arabic 2245 GMT
28 Mar 88

[Text] Cairo, 28 Mar (MENA)—In its Tuesday edition and under the headline "Political Terrorism," the newspaper AL-AHRAM denounces Shamir's intransigence and his rejection of the idea of an international conference on peace in the Middle East.

The newspaper says that at a big and tumultuous demonstration staged to celebrate his triumphant return from Washington, Shamir leveled accusations, issued threats, sent warnings, and ridiculed everyone, thus creating an atmosphere of tension and fanaticism in the region. Such an atmosphere is not helpful to the peace efforts and is not conducive to stability and security, which must replace the region's outstanding problems.

AL-AHRAM adds that Shamir returned from Washington putting laurels on his head, thinking he is a hero entitled to have a free hand in the Israeli, Arab, and American arenas and imagining he can treat everyone as he pleases, imposing on them his detestable method of political dealing and wresting from them what he wants, thanks to his new power of authority, which has made him the be-all and end-all in the region.

The newspaper notes that the latest bombshell by Shamir was his attempt to torpedo any meeting between U.S. officials and Palestinians, even if such a meeting were marginal. The paper was thus referring to Shamir's protest at Shultz' meeting with two Americans of Palestinian origin—two men who have standing and who are respected by everyone.

Libya

Al-Qadhdhafi on 'Liberation,' Egypt, Freedom
LD281310 Tripoli Television Service in Arabic
1046 GMT 28 Mar 88

[Speech by Colonel Mu'ammarr al-Qadhdhafi at the Jamal 'Abd al-Nasir Air Base in Tobruk, at a rally marking the 18th anniversary of the evacuation of British troops from the base—live]

[Text] In the name of God. Brothers: Today we are celebrating on the grounds of this liberated air base, which was, until quite recently—until the outbreak of the revolution—under complete military occupation by British forces. This base was not the only place under military occupation. All Libyan land was under British and U.S. military rule. Until the outbreak of the revolution, in the shadow of the banners of the pseudo-independence whose throne was made in Britain, the British forces used to take the liberty of entering this country by land, sea, and air. British forces from Malta, Cyprus and the rest of the British bases in the Mediterranean used to land at Al-Bunbah, Tobruk and 'Ayn al-Ghazalah without asking permission from the population of this country, from the government, from the people. Until the outbreak of the revolution this land used to be like part of the British territories.

So the revolution was not an internal change so much as liberation from foreign military colonialism. Libya was effectively under complete military occupation by U.S. and British forces before the outbreak of the revolution. We did not undertake the revolution for the sake of internal change only; basically, the objective was the liberation of the Libyan country from complete military occupation. We did not confront an internal political, social reactionary, or corrupt situation only; in fact, when we moved and began the revolution we faced foreign forces stationed on Libyan territory whose tasks included preventing change and the liberation of the land and the people.

Consequently the mission of the free unionist officers, who led this historic revolution, was the liberation of an occupied land. This base where we are standing today and where we raise our free flags, free from the foreign forces, constituted a threat not only to the independence and safety of the Libyan land and people, but a real threat to the security and peace of the Arab nation.

We all know that this base took part in the tripartite aggression against our Arab land in Egypt in 1956. Britain led the tripartite aggression against Egypt and occupied and appropriated this land that borders Egypt. It could not help but use these military bases in its aggression. However, because of this historic revolution, and the Libyan people's march over this base and its liberation, it became the base of Jamal 'Abd al-Nasir; scores of the Egyptian Arab Air Force graduated from this base, and many of the heroes of the October battles

FBIS-NES-88-060
29 March 1988

19

ARAB AFRICA

graduated from the Jamal 'Abd al-Nasir Base. After the revolution, this base was included with the Egyptian military bases, and a significant portion of the Egyptian Air Force was stationed here at this base, which played a historic role during the October war. The October pilots graduated from here, and it formed the strategic backdrop for the Egyptian Arab Air Forces.

We mention this not because we consider that we are owed a service or a favor for this base's participation in the battle of the crossing [of the Suez Canal], but to stress the unity of the Arab land, the unity of the struggle against the common Israeli enemy, who is still ready to go back to Sinai, the Canal, Egypt, and Libya.

From here, brothers, where we are speaking today near the artificial borders between the two peoples, or between the one and only people in Egypt and Libya, we are speaking near these borders which we do not recognize at all.

These borders were created by the British and the Italians. They established them to prevent Egyptian supplies to the mujahidin and 'Umar al-Mukhtar in the Jabal al-Akhdar. The proof that there are no borders between the inhabitants of this region—those who live in Tobruk, Sallum, Matruh, (Ziwah), or Al-Jaghbub—is that the Italians, in cooperation with the British, had to erect barbed wire where they considered the borders should be on this Arab land. Consequently, we do not recognize these borders. [chanting and applause].

To stress the declaration of freedom which is currently being implemented throughout the free Libyan land, to implement the resolutions of the people's congresses—which term Libya the country of all Arabs, and the Jamahiriyyah the country of the jamahir [masses], that is, the country of all the Arab masses—I declared on Liberation Day, the day of the establishment of the people's power and the creation of the Jamahiriyyah, that the Libyans enjoy full freedom. We have to stress this and be proud of the fact that the Libyan Arab citizen is the only citizen in the world who is free and who is not burdened with restrictions and pressures from within or without. From within, he is sovereign on his land and owns power, wealth and arms; from without, he is fighting fiercely and stubbornly the attempts of foreign dominance and arrogance.

As this land from the Atlantic to the Gulf is ours; as the Arab people are ours; as the Al-Fatih Revolution raises the flag of unity and liberation, shoulders a historic responsibility before the Arab masses, and is the focus of the hopes of the Arab popular and revolutionary forces; as the borders are lifted between the Jamahiriyyah, Tunisia, Algeria, and Sudan; and as the Arab citizen from Libya and the other Arab countries has become able to enter and leave freely, without restriction or control; there should not remain, for the sake of freedom, any closed borders.

On this occasion, as far as the artificial borders between the Arab people in Libya and Egypt are concerned, the Libyans are free to travel as citizens to their country and their brothers in Sallum, Marsa Matruh, Alexandria, and Egypt. [chants] Consequently the sons of Egypt have the right to come to their country, the Jamahiriyyah, which is the country of the jamahir—the country of all Arabs and the country of the people's congresses and committees. They may enter from any post along the artificial borders. As far as we are concerned, they will never be considered infiltrators, and so they should never be apprehended or be sent back. Thus, we are destroying the obstacles that colonialism built between the sons of the Arab people; we are destroying, moreover, one of the artificial pillars of regionalism; and we are stressing the unity of the Arab land from the Atlantic Ocean to the Arabian Gulf and the unity of the Arab people from the Ocean to the Gulf. [chants]

O brother Libyans, men and women, when you began dismantling these borders and when you travel to the Arab land from the interior, without any conditions or restrictions—and I hope you will not be faced with restrictions or conditions from the neighboring Arab countries—and when you dismantle the borders so that the rest of the Arabs can come to you without conditions or restrictions, you are going to carry out a very important historic act which is, moreover, an affirmation of the unity of this land and the unity of this people. You will also bring closer the date of unity; you will also destroy one of the obstacles before the unity tide; and you will destroy what colonialism has erected to weaken this nation, create schisms between its sons, and divide it into kingdoms and emirates and provinces.

We have thus taken the right historical direction vis-à-vis our Arab nation. We have done so as a free Arab people, as a free Arab land, and as a pan-Arab, unionist, and liberating revolution, and thus we should never build borders between us and between the sons of our Arab nation. It is not right for us to affirm what colonialism has done upon our land; rather, we must show colonialism's lies and fabrications and defeat the determination of colonialism, which seeks to divide the sons of the one Arab people and has divided the one Arab country. [chants]

The Libyans are free to travel to Tunisia, Algeria, Sudan, and Egypt, without conditions or restrictions. Libyans are free to go from their country; nobody will ban them from visiting their brethren. At the same time, I am announcing, and I bear responsibility for it, in front of the Arab League, or from anywhere else, that all Libyan military forces will be withdrawn from the artificial Libyan-Egyptian borders. [passage omitted]

In addition, it should be understood that the Libyan revolution maintains its firm stance and the principles from which it will never depart: the full and firm opposition to the Egyptian regime, which is related to the mortal enemy of the Arab nation. We will fight against

FBIS-NES-88-060
29 March 1988

20

ARAB AFRICA

the recognition by an Arab state of our mortal enemy. We will continue the fight with the Egyptian people and its revolutionary forces, until Egypt can get rid of this enemy. But our struggle with the Egyptian people and the Egyptian revolutionary force cannot be with a Libyan soldier, aircraft, or tank. For this reason, I say that there is no need for this materiel and this massing of forces against Egypt. But we will remain on the popular and revolutionary level. With all the revolutionary means of struggle, we will remain allied with the Egyptian people, the Egyptian opposition, and the Egyptian revolutionary force against the stable David, against the Zionist enemy, against imperialist America, for the liberation of Palestine, and for the recovery of Jerusalem.

Consequently, the Jamahiriyah cannot think at all of establishing relations with the political regime in Egypt as long as it is related to the Zionist enemy, as long as it is related to U.S. imperialism, and as long as the U.S. policy is endangering the Arab nation and the Palestinian cause—which is the central cause. Consequently, we do not intend to establish any sort of relations with the Egyptian regime at the political level. We cannot recognize it. It is impossible for us to meet with it on these grounds, which are those of its relations with the enemy.

We oppose the decisions of the Arab governments which resumed their relations with the Egyptian regime without any sign of renunciation of its relations with the enemy. This does not mean that the battle between us and the Egyptian regime will mean a battle between deaf people or between children. We know the rulers of Egypt. Husni Mubarak himself was an officer in the Egyptian Air Force; he might have been at this base. He knows the role of the Libyan people and the role of the Libyan people's revolution with Egypt, Egypt's Army, and with the Egyptian Air Forces; even if he denies this, he will not be able to forget it.

He remembers it well, even if he pretends not to. But he does remember it. He knows how we massed capabilities for the liberation of Sinai and the crossing of the Canal. He knows that this base was placed fully at his disposal, because he was commander of the Egyptian Air Force. For our part, we know the political and military leaders of Egypt. And so a fight between them and us cannot be a fight between the deaf or between children, that is, without understanding, or without us listening to each other.

This does not prevent us from listening to the Egyptian viewpoint in any form. This must be stated and it should not tarnish our revolutionary and staunch stance as regards Egypt's ties with the enemy, and our historic attachment to the inevitability of the liberation of Palestine, the destruction of Zionism, and the defeat of the United States in the Arab land. The United States will indeed be defeated, inevitably, and it will discover that the Arab land is hot under its feet. We will work to set

fire to the Arab land under the feet of imperialism and Zionism. I am saying this confidently and clearly. We do not hide, or hesitate to listen to the viewpoint of the Egyptian regime.

Why, after Al-Sadat, does it continue to recognize the so-called State of Israel? To recognize the so-called State of Israel means that there is no Palestine, no Palestinian people, because this recognition is based on what Al-Sadat said in Jerusalem. He said: This is the land of Israel. This means this is not Palestine. He said: This is the land of Israel, and this is the people of Israel. This means that this is not the Palestinian people. This means this is the people of Israel and the land of Israel. This means there is no Palestinian people and there is no land called Palestine. This contradicts world history and geography. All the world, even foreigners say: Palestine [preceding word in English]. This means there is no Israel at all. When did we hear of Israel? In 1948, a consequence of World War II.

What I mean is that there is nothing that prevents us from listening to what the Egyptian Government says. Why do you still say this is the land of Israel and the people of Israel? You have sold out the people of Palestine and sold out Palestine, sold out Jerusalem and sold out God, as the Arab poet says. They have sold out these sanctities because recognizing Israel means there is no Palestine, no people of Palestine, no Jerusalem. Jerusalem is now an Israeli capital, a capital for the Jewish state. This means: Where is Palestine then? We want to hear the opinion of the Egyptian Government.

Why, when the so-called State of Israel renounced all its commitments to the stable David agreement? When the march after the stable David agreement has been a march of war and destruction and not a march of peace as announced, and when it turned its back on the Palestinian people and their rights to self-determination as mentioned in the stable David agreement? And when it had violated an important clause of the stable David agreement, that is, that the Israelis would not set up settlements in the Palestinian lands occupied in 1967—after this agreement, 192 settlements were built on the West Bank and in the Gaza Strip, Palestinian lands occupied in 1967 alone—and that there would be no construction of settlements and the previously constructed ones would be abandoned?

The Israelis will not give up the previous settlements. They have even built new settlements. Approximately 200 new settlements were built after the stable David agreement. The stable David agreement at least contained self-rule for the Palestinians, even though we reject self-rule for the Palestinians. We accept no less than the liberation of Palestine from the river to the sea. But I am talking about the disgraceful and humiliating stable David agreement—the agreement of dishonor—and its unjust provisions, which squander the right of the Arab people and their sacrifices. That agreement at least had self-rule for the Palestinians.

FBIS-NES-88-060
29 March 1988

21

ARAB AFRICA

The Israelis reneged on a Palestinian state in the West Bank and the Gaza Strip and on self-government or home rule. I mean to say that the Israeli side totally violated all terms of the stable David agreement. They gave Egypt the right to get rid of this agreement.

The latest in the chain of events was the incident of burying Palestinians alive. When I made a speech at Saqiyat Sidi Yusuf, I said that four Palestinians had been buried alive. All the Arabs said no, this was not true. Even those who were sitting next to me also said: We have heard nothing. Even the radios were not sure if this had happened. Only Al-Qadhdhafi said this. Finally, the whole world saw that four Palestinians had actually been buried alive. The Israelis admitted this. They arrested a number of soldiers. They held a sham trial and said: We are trying these Israeli soldiers because they buried the Palestinians alive, and the Israeli Army or the Israeli Government does not permit the burying of Palestinians alive. This means that this incident was true. The Israelis buried four Palestinians alive.

This is the result of the stable David agreement, the result of Egyptian recognition of what is called Israel. This is the result of Egypt's abandoning the confrontation, the result of the fact that Egypt gave the Israelis peace, calm, and security on their southern borders, so that they could devote all their time to burying Palestinians alive, destroying Lebanon and confronting Syria.

Of course, this is betrayal, high treason, pan-Arab high treason which Egypt has committed; there is no doubt about this. Right up to today, Egypt is guilty of this treason. This is because the threat is directed at Syria; Syria might become like Palestine and Lebanon. This is because the Israeli forces devote their full attention to confronting Syria. If Syria had fallen, the entire Arab nation would have fallen. This is because Syria is the only place which can resist on the northern and eastern fronts. Who else is resisting? Jordan? What resistance is Jordan offering? Is the Gulf resisting? With what?

Cadillacs and Chevrolets; chandeliers and palaces and harems? What resistance is the Gulf offering? These are the capabilities of the Gulf. Oil is not in the Gulf; it is in the banks of the United States, which are owned by the Israelis. And Iraq? It is preoccupied with the Gulf war; the second military force after Syria. If Syria falls, it means darkness will have fallen on the Arab east completely. Who is to blame? What is the cause? The cause is Egypt. We should understand that Egypt is the cause. Egypt is responsible for this. If this disaster ever takes place, its historic responsibility falls on Egypt; Egypt was the one that made Israel's southern borders secure, and it is Egypt that gave them security so that they could devote their attention to the northern front.

However, we have no way of preventing [words indistinct] nor have we said let us start a dialogue of the deaf with the Egyptians. We can hear the Egyptian Government's views openly. What is your opinion on the

burying of Palestinians alive? What is your opinion on the Israeli violation of all the stipulations of the stable David accords? What is your opinion of Syria being in danger? What is your opinion of the assertion that if Syria fell, the Arab nation would fall? We will tell these to our brothers in Egypt. Why do they continue to recognize the enemy? What does recognizing the enemy mean? It means no recognition of Palestine and no recognition of the Palestinian people.

Egypt has no [word indistinct]. Egypt is the largest Arab country and it must lead the struggle one generation after another. How can we deny the glorious history of the Egyptian people's and Army's sacrifices since 1948. Why did the Egyptian people and Army offer sacrifices on Palestinian land in 1948? Were those martyrs destined for hell? If our struggle before 1967 was wrong, then the martyrs of the Egyptian Army would have gone to hell. The Egyptian Army fought in Khan Yunis under the leadership of Jamal 'Abd al-Nasir. They encircled 'Abd al-Nasir in Falujah. It would mean that this was wrong. The sacrifices offered by the Arab nation before 1967 have gone to hell; they were wrong. Because now there is no talk except on the West Bank and the Gaza Strip. Alright, Palestine—where is Palestine?

The PLO itself began armed struggle before 1967. It did not start the struggle to liberate the West Bank and Gaza Strip. The West Bank was annexed to Jordan and the Gaza Strip was annexed to Egypt. What was the problem between us and the Israelis before 1967?

Brothers, there is a serious falsification, and this falsification has been started in Egypt. Egypt is responsible for this misinformation and falsification. The issue is not one of morale; it is a material one, because Israeli troops are now preparing for the coming battle to destroy Syria. You must understand this. Egypt is responsible for this. Having had the opportunity provided by Egypt, the Israelis are now making atomic bombs. 'Abd al-Nasir said that if it was ever confirmed that the so-called Israel had made atomic bombs, the hostile base must be attacked even if 4 million soldiers had to be mobilized. This is there, recorded in 'Abd al-Nasir's voice. He said that if it was confirmed that the enemy possessed the atomic bomb, the hostile base must be attacked even if I have to mobilize 4 million Egyptian soldiers, because this would be a threat.

When it was announced that the Saudis had received medium-range missiles from China—naturally, the chances are that they would use them against Iran and not to liberate Palestine—nevertheless, the Israelis announced that they would not allow any Arab country to possess missiles of 1,000, 2,000, or 3,000 [distance not specified] because these will reach us and, consequently, we [the Israelis] will destroy them. We will not allow any Arab country to have nuclear reactors, because they might make atomic bombs that may be used against us. They said that this was in self-defense.

FBIS-NES-88-060
29 March 1988

22

ARAB AFRICA

Alright, we Arabs, and the whole world is our witness, know that the Israelis have made the atomic bomb; now they are making missiles with a range of 4,000 miles, to reach from the Ocean to the Gulf. Why are we not attacking the base of aggression? Why are we not attacking the Negev Desert and destroying the nuclear reactor, as they attacked Baghdad and destroyed the Iraqi nuclear reactor. They said it was in self-defense, and the United States supported them, saying I [the United States] understand; it was self-defense; you are in a state of war with Iraq. Alright, we Arabs are in a state of war with the so-called Israel, and this Israel has made the atomic bomb and missiles with a range capable of reaching any Arab capital. Why are we not attacking it?

I have been wishing an end to the Gulf war between Iraq and Iran, which I deem a waste and an aimless war. Those who are behind such a war are the Americans, the Israelis, and reaction, which is working for imperialism and Zionism, as the Americans and the Israelis have been fearful of the Iranian Islamic revolution and the Iraqi military might. Thus they have hatched this conspiracy so that these powers confront each other and leave Zionism and imperialism alone. They are, of course, laughing now, because their plan has succeeded. So it is paramount that all efforts should be exerted to stop this war. Any side that insists on continuing the fighting should not really be considered a Muslim or really sincere in his confrontation with Zionism and imperialism. I now doubt very much that any side taking part in this war could really be against imperialism and Zionism.

What are the justifications? What do Iraq and Iran want? Does Iraq want to occupy Iran? This is wrong, and we must stop it. When it threatened the Iranian revolution, we stood by the latter. But on the other hand, does Iran want to occupy Iraq? Why does it want to occupy Iraq? Well, this is impossible for it. So it is paramount to get in touch immediately with those who are responsible for this war, as this war has become ignoble: Children's schools have become military targets; it has harmed Islam and has not respected the sacred months of Islam.

I am sure that imperialism and Zionism are behind it. Effectively, they have sold weapons to Iran. Iran is against Zionism and imperialism, yet Zionism and imperialism collaborated to send weapons to Iran during the last years. Why? Because they want to destroy Iran and the Iranian revolution and, moreover, they want to destroy Iraq. It is possible that they have even supplied Iraq with weapons. They give weapons to Iraq so that the latter will fight Iran, and they give weapons to Iran so that it will fight Iraq. Well, it is logical that Zionism and imperialism would supply weapons. It is 100-percent fact now that Iran is receiving U.S. weapons via Israel, there is no doubt about that. But would this mean that Iran is not against the Israelis and the Americans? No, never; it is against them, and that is why they have supplied it with weapons—so that it may continue the war and subsequently destroy itself.

What I want to see is a Libyan official and an Egyptian official standing one day in front of the Arab nation, and the Egyptian official would state why they continue their ties and recognition of the enemy, because in doing so you have created a dangerous situation for yourselves, for us, and for the rest of the Arab nation. Egypt should not continue its recognition of the enemy; rather, it should declare war on the enemy, particularly since the latter made the nuclear bomb and buried the Palestinians alive. We want to hear from them.

They may tell us: We are a defeated country and we were compelled to recognize it. In this case we will announce that Egypt is a defeated country and was compelled to recognize the enemy as a result of its military defeat, and thus we must not vilify or attack it because it has become a helpless country. Rather, we should assist it. As was the case with Germany following World Wars I and II when it was defeated, it became helpless and was divided. We should not therefore blame Germany, we should rather blame the enemies who destroyed and divided it. So when we hear that Egypt is a country without free will, that it has been defeated, and that it has been compelled to recognize Israel, we will meet and tell each other: Look, your brothers have been defeated and have been compelled to recognize it, so there is no need to vilify them any more because of their recognition, because the latter was imposed on them by force. In this case we should rather think how to help them to overcome their defeat and how to liberate Egypt together.

They may say to us: We do not believe in the Palestinian question or the unity of the Arab nation, and we are not Arabs—as Al-Sadat once said—and we want to recognize Israel, as Israel is not an enemy. In this case we should understand this. This means that Egypt will be like Israel; then the name that the journalists coined to describe it—Misrael [word formed by combining Misr, meaning Egypt, and Israel]—shall apply; it will then become Misrael, and no longer Egypt. Egypt and Israel will then become one state. All this constitutes a danger to the Arab nation.

What is called Israel is manufacturing atomic bombs and missiles that have a range of 4,000 missiles. This is a danger to all of us and to our existence. How come an Arab state recognizes this enemy who is sharpening the knife to slaughter us? How come this big Arab state continues to have links with Israel? We want to hear from it. We do not want to hear its views via radios, or by way of abuse, or comments made by stupid people. No. We want to hear it face to face at any level—you send delegations from the General People's Congress, or the People's Bureau for Foreign Liaison, or the People's Committee of the People's Bureau for Foreign Liaison—the latter can contact them in Egypt. Anyone can do so and quite openly without intrigues.

We say: Egypt, please; we will not fight you; we have pulled back our Army from your border. Libyans used to go to Egypt; they never had a quarrel with the Egyptian

FBIS-NES-88-060
29 March 1988

23

ARAB AFRICA

people; they had no quarrels with Al-Sallum, or with Matruh, or Ziwah, or Alexandria. They have a quarrel with the Abidin Palace [President Mubarak's residence]. The Egyptian people have no quarrel with anyone in Libya. They can enter Libya at any point and will not be regarded as having entered the country illegally. [cheers, applause] He will not be an infiltrator. He will not be arrested.

But we want to know why Egypt continues its links with the enemy. It can tell us: I will get rid of the enemy but help me. Let this be in secret, for example. Alright. I am astonished how the Arab countries restored their relations with Egypt. I mean the Arab governments. In return for what? You—as Libyans—may be angry and say that Egypt could have informed the Arab governments about something that made them have confidence in Egypt and restore relations with it—like Egypt having told them: I will get rid of the Israelis and will fight what is called Israel, but give me a chance and restore relations with me and help me, but let that be in secret. Alright. Why do you withdraw confidence from the Libyans without telling the Libyans about it? If the matter is like that, even the Libyans should restore their relations with the Egyptians. They should help Egypt and help the Egyptian Government and help the Egyptian regime.

Are we not to be confided in? You would think that there is a secret that Egypt told to the Arab countries. If there was no secret told by Egypt to the Arab countries, and the attitude remains as before, then the Arab governments are wrong in restoring relations with Egypt and are practicing treason against the Arab people, against the Palestinian people, and against Palestine. Then it will be inevitable to resist this trend and this collapse. We have the capabilities to oppose this trend and this collapse.

We have the Arab masses and the revolutionary forces that exist openly and in secret. They can resist this trend, they can destroy regimes and change the map, and they can turn the tables. There are revolutionary forces that work secretly and openly from the ocean to the Gulf. There are Arab masses and a nation that is compelled to fight, even with its teeth, in order to survive, because it is threatened by the atom, by Israel. It is threatened by the Israeli missiles; it is threatened by the United States, the bitter enemy. There is a nation that has the right to live with respect in the area from the ocean to the Gulf. It has the right to live in security and peace between the ocean and the Gulf. This nation's peace and security are threatened by the recognition of the enemy and by the enemy himself. It is threatened by the collusion of the party that has recognized the enemy. Ultimately, we do not live a life of worms like they do; we do not practice an ideology like them—that is, to live our day and that is all.

No, we have a mission of struggle. Our struggle will continue, and we can create problems between the ocean and the Gulf for the enemies of the nation. We can change a great deal between the ocean and the Gulf. We can create revolutionary force, secretly and openly. We

and the masses must be taken into account, because our nation is threatened, and it is our right to drive danger away from it. It is our right to enable it to follow its own path to the future.

This political stance must be understood. Border controls are lifted between Libya and Egypt concerning citizens, military forces withdrawn from the Libyan-Egyptian border, and dialogue with Egypt. We are prepared to hear why Egypt continues to recognize the enemy. But at the same time, our firm stance on the political and economic boycott of the Egyptian regime cannot be the subject of discussion, and there is no recognition of or reconciliation with this regime, just like the Zionist enemy, until it explains to us why it continues to recognize the enemy. If we see that this regime is a traitor then that is it, we treat it as a traitor regime. If it is helpless, then we deal with it as a helpless regime. This is clear, I suppose. You cannot say any more: Why Egypt, why not Egypt?

First, no Libyan can engage in one-upmanship with me regarding Egypt. When I considered the land of Egypt, as sacred Libyans were snubbing Egypt, saying: Starving Egyptians are coming to us; we have oil; we do not want them; let us do without this unity, O Mu'ammar. You, snubbing Libyans, you have time and time again said: We do not want this unity. You recognize yourselves! Regionalism, a nasty regionalism, exists here. No one can engage in one-upmanship with me vis-a-vis Egypt. I have fought the whole world for the sake of Egypt when I was a student, an officer, and in this office. I have been fighting for Egypt, for the people of Egypt, for the sacrifices of Egypt. I still love Egypt and the people of Egypt, and I honor its sacrifices for the sake of the Arab nation. No one can engage in one-upmanship with me over Egypt, or stand between me and Egypt.

On the other hand, I do not meet with the Egyptian regime. But as far as I am concerned, the Egyptian people are my people, and even irrespective of the context of the pan-Arab people, but at a family level, my relatives live in the Delta, in Giza, in Sallum, in Matruh, in Al-Dab'ah. I can go to them and defy the Egyptian regime, the Egyptian patrols, the Israelis, and the Americans. I can take my airplane, or a camel, or a horse, and go to Sallum, Matruh, Al-Dab'ah, or anywhere. It would not be to meet any Egyptian official or the Egyptian Government, because I am against them, but to meet with my relatives, my kinfolk, my people, and the sons of my homeland in Egypt. [chants]

With a view to issuing a challenge to the Arab nation, I propose another plan, despite the fact that the estrangement—the political and economic rupture with the Egyptian regime—will continue in this situation. We do not envisage at all, even if a summit were now held with Egypt attending it, that Libya would attend a summit with Egypt in it, while the latter is in its present situation. Even if Egypt enters the Arab League, then Libya will

FBIS-NES-88-060
29 March 1988

24

ARAB AFRICA

inevitably and spontaneously leave the Arab League. It is not just Libya; a number of Arab states, two or three states, would spontaneously leave the Arab League. This must be clear.

Nevertheless, I challenge and propose another project remote from politics. The political quarrel may continue between us and the Egyptian regime, but this project can continue to operate in isolation from politics. This project would be run by engineers, technicians, and ordinary workers; not by politicians or the military. Consequently, it has no relationship with the military, or politics, or the stable David agreement, or the Israelis. This project might not even be of interest to this generation. It might be of interest to this generation, but it is of interest to coming Arab generations, and it is a project for tomorrow. I know that we can begin immediately with it. The project is actually an old one: building a canal from Al-Nubariyyah to Tobruk in a way that it meets with the Great Man-Made River at the Al-Butnan plateau. [applause]

We would begin by linking the canal from Al-Nasir Lake to the source of the Great Man-Made River in Al-Kufrah and Sarir. The preliminary studies are ready. The desert between Libya and Egypt can be transformed into a paradise. This work is for history, for the future, and for tomorrow. It has no relationship with today's politics. Yesterday there was Al-Sadat, and now there is no Al-Sadat. Even yesterday Egypt was led by 'Abd al-Nasir, and he also led the Arab nation in the battle with dignity and honor and liberation, and here are the Israeli and U.S. flags flying over Egypt today.

What I mean is that politicians are not everlasting. These regimes will not last forever. Only God and the peoples are everlasting. Therefore, we can create work for future generations who have no relationship with stable David. Today, I defy the Egyptian Government in front of the Arab nation: We must embark on earnest action that can mold the future of the Arabs and strengthen their existence over their soil. We should link Al-Nasir Lake to the source of the Great Man-Made River in Al-Kufrah and Sarir, and link the canal of Al-Nubariyyah to Tobruk. Libya will provide the money and Egypt will provide the workers; we would leave this money, these workers, these engineers, these technicians, to work in this historic and strategic work for a number of years, while the political battle can rage at political level.

We are against the Egyptian regime because they recognized the enemy; the Egyptian regime is against us because we incite its dismemberment with the enemy. The political battle could remain but we must start. We have to start from now with this work; from Al-Nubariyyah to Tobruk and from Al-Nasir Lake to Al-Kufrah and Sarir. We are making this challenge so that they should understand that we are not going to destroy the future of the Arab nation for the sake of temporary problems, even though the problem between ourselves and the Egyptian regime is a grave one. There is no

Libyan-Egyptian problem. There is a pan-Arab problem. It is not a political issue. It is a material issue. I mean, there is an enemy who wants to destroy us. Egypt is giving it the chance so that he can destroy us; this is the result.

Egypt is the giving the enemy the chance so that he can destroy the Arab nation. The Israelis are today making the atom bomb. There is no doubt about this. The United States, Britain, Germany, and France have all admitted this; they admitted that the Israelis today are making the atom bomb. The Israelis should be attacked and the Israeli atomic reactor should be destroyed. The Arab nation should destroy this enemy before he destroys it.

This is self-defense and a legitimate right of existence on the land and under the sun. Otherwise, they will bury you alive like the Palestinians. Go and bury yourselves alive; let him go and get a tractor or a shovel and bury himself alive so that Zionism will not bury you alive or kill you with the atom bomb.

Why does Egypt compromise on the future of the Arab nation? Hope will always remain in the Egyptian and the Palestinian peoples. We appeal to the stone-throwing revolutionaries and the generation of anger; we are telling them that we are standing by them with money, weapons, spirit, blood, and deed. If we do not offer our wealth to the revolutionaries of Palestine now, the wealth would have no value at all and we do not deserve it. We call on them to address themselves to covert armed resistance similar to the one waged by the National Organization of Cypriot Fighters [EOKA] in Cyprus against English colonialism, and the one waged by the secret Irish Republican Army [IRA] in Northern Ireland. If they cannot do that, we call on them to stage civil disobedience and covert peaceful sabotage.

The unified Palestinian leadership in occupied Palestine and the revolutionaries of the generation of anger should listen carefully to this call. We are not only addressing a call to them; we are setting aside money and capabilities and are getting together the activities of the Arab nation and the world in support of the revolution of stones. We are telling them to turn to covert armed resistance similar to that of the IRA and EOKA in Cyprus, or turn to peaceful covert sabotage and civil disobedience. We are not just giving them words, we are behind them with our hearts and swords. We are in touch with the unified leadership of the revolution of stones and they are aware of these capabilities.

Along with the erasing of borders, victories over regionalism, and the destruction of borders—those created by French colonialism between Libya, Tunisia, and Algeria, and those created by Italian and English colonialism between Libya, Egypt, and Sudan—Arab goods must be imported from Arab countries and brought into Libya without customs duties, because they are Arab goods. Even the banana which we cry out about—if there were

FBIS-NES-88-060
29 March 1988

25

ARAB AFRICA

bananas in Sudan or Somalia, they must be brought into Libya in a normal way as if they were Libyan produce, because they are produce of an Arab country.

Freedom is being consolidated over Libyan territory on the basis of the 2 March declaration [referring to the storming of prisons and release of inmates]. The resolutions that reaffirmed freedom in Libyan territory have begun to be implemented in practice. However, I would like Libya to become a model state mentioned worldwide as such, as the (? bastion) of freedom, where freedom has triumphed not by word but by deed. We defy all international organizations to come to Libya, and all researchers and scholars to come to Libya. Amnesty International, human rights, the United Nations, and so forth, any international body, we want them to come to Libya to see for themselves that freedom has triumphed and human rights have been consolidated more in Libya than in any country in the world.

Human rights are being violated in the United States, which boasts about defending human rights. Thousands of Americans are executed every month by the electric chair and by gas. Americans are not allowed their share of their country's wealth. The U.S. citizen is deprived of a home. We say that a house belongs to its occupant. There are none in the United States. There are sewers; sewers for citizens. Some 3 million Americans are without a home. Are these human rights? Some 10 billion are deprived at one moment or another of their right to employment and food.

In France some 40 families died of cold because they could not pay and their gas supply was cut off. Well, imagine, they were deprived even of their right to heating! Where are human rights? Human rights in Britain are being trampled beneath horses' hooves. You have seen that on British television. You have seen how the British police trample the British citizen; that is human (?dignity) being trampled beneath horses' hooves, and hot water is thrown over people. This is the real Europe that claims to be democratic. These are the European governments, governments which represent evil forces, racism, exploitation, uncivilized and barbaric forces; they suppress their people.

I want Libya to be an example, so that everyone in the world, even those who hate it, would testify against his will that human rights are respected in only one place on earth and that is Libya. We want the Libyan citizen to feel free with regard to his money, his honor, his work, his dreams, his activities, his coming and going, his travels, his salary, and his home.

The Libyan citizen should be at the level of these aspirations, and he should consolidate them with toil, sweat, honesty, and devotion, not by conspiracy, or treason, or by raising a fist, or by bribery, or by falling to the gutter level.

You have seen those who insulted themselves and insulted us. But, thanks be to God, we have removed the blot of dishonor: the fact that in Libya there were people in prison. I say that freedom on Libyan soil and the freedom of the Libyan masses must be confirmed not only in practice, but I want it to be strengthened through the legislature. I want to call on the people's congresses to hold an emergency session in the coming days. Each basic people's congress might need only one session or 1-2 days. I want the things that I have done on my own responsibility through a revolutionary decision, and through my revolutionary responsibility as leader of this revolution, things whose aim was to strengthen freedom and which are a cry of freedom—I want these words to be confirmed in actual fact. I want these decisions which I made on my personal responsibility to be strengthened legislatively. The people's congresses should sit down and consolidate them. This is a decision that was made by a revolutionary. Tomorrow, or the day after tomorrow, this revolutionary may not be around.

Who is going to protect those people from being imprisoned again? Who can guarantee that prisons which we destroyed will not be rebuilt? Who can guarantee that the people themselves, their fates, their future, their security, their calm, their happiness will not be threatened in the future? Who can guarantee this? Who can guarantee this?

Consequently, I want these revolutionary decisions to be written and to be made law by the people, so that they may have a legislative character so that everyone will feel secure that there will be no return to extraordinary methods.

This is an item which you should discuss at emergency sessions in the coming days. There should not be a return to emergency measures because emergency measures threaten liberty. As long as there is a chapter on emergency measures, liberty is threatened.

Second, we should not permit any side to practice this emergency state of affairs except as specified by the people. This is because in the past military intelligence used to practice this emergency state of affairs. The military police used to do so. The investigation department used to do so. The revolutionary committees used to do that too. This means there were a number of parties which had the responsibility of discipline. They used to make arrests, interrogate, and issue verdicts. This used to be the case in the past. That was a violation of freedom and upset the people's calm. What is wanted from now on is that we should never return to such practices. We should delete the instruments of the emergency system, the instruments which were used to exercise this emergency. Henceforth, no apparatus is allowed to make arrests, to carry out an interrogation, to pass verdicts, or to carry out the sentence.

FBIS-NES-88-060
29 March 1988

26

ARAB AFRICA

I know that case about which this female hajj is talking. [video shows Al-Qadhdhafi pointing to the place where a woman is standing]. I will come to it later on. [cheers and applause] All right.

I said there used to be quarters which used to make arrests, hold trials, and carry out the sentences. Now this should come to an end. It has come to an end now. There are no more restrictions on any Libyan. He can leave or stay or return. With regard to those who come from the prisons, we have demolished the prisons, and these people now have the right to be members of the people's committees, they are now free. Yesterday a group of them, some 300, visited the Great Man-Made River, and I found them in a tent surrounded by military police. I said: Why the military police, after we have demolished the prisons and set them free? What have they got to do with the military police? I told them: You are here and your relations are with the engineers working on the Great Man-Made River. [cheers and applause] This is an ordinary citizen. That is it. As far as we are concerned, he is free. Those among them who have good in their heart and have a conscience will become ideal compatriots; they will guard the revolution and its leadership. I am sure this will happen. [cheers]

This state of emergency should end. I set those people free and pardoned them on my own responsibility. I even pardoned those who wanted to kill me. I will give them arms. They will guard me. But this should be consolidated legislatively so that they can feel secure, that their dignity and manhood have been restored to them. This is because some of them were involved in treachery and conspiracy; they used to perpetrate dirty deeds. I mean you should not sleep and give weapons to someone who will conspire against you. This is illogical. Is he a dog? Is he a wolf? When you train a dog it will never betray you. No person should stoop to be even lower than a dog. I mean, there are people who became involved in some things. But they have paid the price of treachery. They paid the price of treachery, and we shared this payment with them because we were pained on their behalf.

Libya has become a state practicing injustice and oppression. These people are Libyans. Why do they harm their country in this manner? It looked as if Libya was preventing its citizens from traveling abroad. Libya is on the blacklist, and Libya is reportedly practicing injustice and oppression. Why should we allow our country to be like that? I want our country to be an example. You can travel anywhere in the world with your head raised high because Libya is the country of freedom where man enjoys his dignity, and his manhood has been restored to him. Libya should be the only free country, the country of idealism. This will be an honor to us all. It is an honor to all our children. It is far better for you to travel abroad with your head held high. Otherwise, you may do something which may harm your country; you would provide them with an opportunity to say that Libya is a state that practices injustice and oppression. We want the people's

conferences to be convened in an emergency session to adopt laws that will make the Libyan citizen confident about his money, honor, life, and stability without feeling threatened at any hour.

When legislation is adopted by the people it becomes a sacred thing, and the one who made it is everlasting and always exists, that is, the people. But if it was made by a ruler, another ruler might come along and revoke it. For example, I made a revolutionary decision; tomorrow someone else in my place might come along and make a decision against freedom. I have released the prisoners; someone else might take my place and return the prisoners to prison. This is just an example.

'Abd al-Nasir made a decision; Al-Sadat came along afterward and made a decision to the contrary. This is because the person who did this was an individual. But the laws promulgated by the Libyan people will remain sacred and will be observed, because the one who made them exists and never changes, that is, the people; everlasting and always there. Here we have the resolutions of the people's congresses. They are sacred. [chants]

The people's congresses lay down a law which confirms the action we have taken. They legislate. Not only to make you yourselves feel assured but also to feel assured about your children and your future. Here is Hajjah 'Aliah, talking about her son. I will tell his story a little while later. Anyone like her in the future might be in the same situation. We do not want this tragedy to be repeated. She lives in a tragedy. The thing is that we do not want this tragedy to be repeated next year, or the year after that, or after 10 or 100 years. It must not be repeated. Freedom has triumphed this time, and freedom must not receive a setback again. There should be a thing which is sacred; sacred by the fact that the people make it a law.

The people's congresses will soon hold an emergency session on those bodies that are both necessary and evil. Their fate must be decided. The Criminal Investigation Department [CID] should be subordinate to the general people's conference. This department has been free up to this moment, and no one is responsible for it. I am telling you this. As long as we are building our country and reinforcing freedom on our soil, we should tell one another everything. This department follows no one. I am not a president. They do not follow me. A general secretariat for justice does not exist. They decentralized the investigation department, they came back and said make it centralized again, because it is better. Centralized under whom? Not under the general people's committee. Under whom should it come? It is under no one. Make it come under something. Make it come under the general people's conference, or people's control; give it a people's leadership.

Let the world hear us. We are speaking quite clearly. Here are some journalists from Germany. They hear this. This does not exist in Germany. It is a monopoly of

FBIS-NES-88-060
29 March 1988

27

ARAB AFRICA

their governments, and the ruling party is the one that decides everything. As for us, it is the people who decide everything.

The story of these organs should come to an end. Who is to control them or under whom should they be subordinated? They should be made accountable at all times. They should be made accountable every year at popular congresses. When this is done, the people in the CID and other organs will be afraid. They will know that there is an alert organ of popular control behind them. They will know that the popular congresses might bring them to trial if they exceed their powers. This will make them stick to their job only. There should be no one to come and say: As long as I am afraid of the popular congresses and the popular congresses (?will punish him), that is the end of the CID. No. There is security. You stick to security. In the past there were excesses. There might be some excesses on the part of the security department. When this happens the people will put a stop to it. This is because this section is responsible to the people.

The popular congresses should also debate secret action. This should finally be prohibited on a free soil where power is in the hands of the people and where the people rule themselves. Anyone who has any idea whatsoever, he should raise it openly at the popular congresses. We want this to be stressed. Secret action, use of force, conspiring with foreigners: these three things must not exist on Libyan soil. Anyone who uses them should be made a criminal. His crime should be defined.

I am against the death penalty. Among the things that should be debated is the possibility of abolishing the death penalty. This is not the first time I have asked this of the popular congresses; 2, 3 or 4 years ago I asked for the abolition of the death penalty. The truth is that the death penalty should be abolished. It should be abolished throughout the world. The saying goes that the one who creates a man is able to kill him. This is an old saying. It means the one who created Adam is the one who has the right to kill him. You have not created this human being. Why do you kill him? You can imprison him, you can beat him, you can fine him, you can fight with him—but to kill, this should not be allowed except in battle. You can have someone under your control. You sentence him to death, hang him, string him up or kill him by firing squads—you have power over him—this is an abominable killing, an abominable execution.

I am against the death penalty throughout the world. But if the Libyan people say that it is necessary, they should define the crimes under which the death penalty can be passed. They must be as limited as possible if the penalty is necessary. About the story of killing; you can talk afterward about it at the popular congress.

Next, premeditated murder. What is premeditated murder? Unlawful killing. This must be clear: Unlawful killing, premeditated killing is something different.

Someone has violated your honor. You killed deliberately. This is a deliberate killing and you have a right to do it. But to kill without the right to—someone whom you do not like, therefore you go and kill him—this is unlawful killing. It should be clear. This must be made clear.

But the things which we would like to legislate, which we would like to be understood by every Libyan, and which must not exist from now on, so that we may have other problems in the future are: Secret action, use of force, and action from abroad. No Libyan in the state of the masses should practice them. If a Libyan were ever to practice them, what should be the penalty against him? Why? It is because you have the right to say anything in the popular congresses. Why do you carry out a secret action? Whatever your idea, convince the people of it. Say it at the popular congress. The popular congresses will adopt it and then it will be implemented. If you have an idea, come out with it. As long as a forum for expressing it is provided and defending it is possible, and if you attempt to let people accept it, then there is no justification for you to carry it out in secret. Also, the use of force means that your idea is not acceptable. Therefore you are imposing it on the people.

Today the situation is democratic and the rule is a people's rule. How can you use force against these masses in seeking to impose what you want, or conspire to use a military unit, weapons, explosives, or a group of people in order to impose something by force, like what happened in the election at a soap factory. A group of people attacked by force and beat up those inside. How can there be a march like this at this period in time? How can it happen? We should be seated, smoking and quite at ease, to make decisions and appointments, and to make the most serious decision—while we are sitting down. Are we at the stage of beatings or trampling, or of going to a factory in order to beat up or trample on someone? People like these are the ones who should be on trial. This is a conspiracy against democracy.

How can it be? Some workers get together. They should decide who is to be elected. Agreement is reached and that is the end of the matter. How can we expel someone and put another person in by force? Rules on the use of force should be made clear at the popular congresses. This is about using weapons, an organized force, or human force—and even the human force which you bring about through the use of muscles or slogans—in order to open a door or hit someone, as happened at the soap factory. This is a good example of the use of force. This must be prohibited. Your idea is democratic; put it forward. If the people accept it or not that is the end of it. You must not impose it by force.

As for conspiring with abroad, we do not need to seek help from abroad. This is your people. You deal with it. Convince it. These are things which the popular congresses should debate. We want Libyans to feel assured

FBIS-NES-88-060
29 March 1988

28

ARAB AFRICA

about their future and freedom, their lives and possessions. They should devote their time to production and to the struggle for freedom and for liberation—the liberation of Palestine and against imperialism.

The other point affects any Libyan who claims that his possessions have been taken away from him without right. We want the popular congresses to define the quarter—the people's court—and we want this question to be brought to an end. Any Libyan—after the revolution, and especially after the release of the second chapter of the Green Book, and the implementation of the new socialism—any Libyan who says that he has been unjustly treated should come forward to the people's court so that it can re-examine his case. If someone comes along and says: This property is the property of my father and I have inherited it from him. My father through his own toil established this property and you have taken it away from me. It should be returned to him to the last cent. But I am sure that all the people whose property was taken away—I said this to you previously—this property did not belong to them but to the people. They have taken it away from the people and the people have recovered their property. Anyone who built a house built it with money from the bank. It was returned to the bank, that is, to the people.

Anyone who was a contractor—where did he get the contracts? Did his mother bring the contracts while he was still unborn or did he have a right. It was exploitation, and exploitation gave him the right and he exploited it and he became a rich man. He should not say this is my property. Bring me someone who has a farm which he inherited from his father and forefather. If they came and took it away, this is fine. Refer it to the people's court. At the people's court, any Libyan who can say they took away my property, or this is an orphan family whose building was taken away, this one had some money in the bank, or sold my gold, or this garden was taken away from me; the money was taken away from me and even the gold was taken away from me—where did he get the gold from? From the bank. He took it in the form of a loan. He was an official and exploited his position and obtained gold through it. It is not enough to say: I have sold my wife's gold and bought the building with it. Your wife's gold—where did it come from? You took it from us, from our money. You exploited us and whether you are a contractor or commissioning agent or have been taking bribes; you take things like that and you buy gold with it.

You must not come and say that it is gold and that we have to believe it. At other times, you might have had gold which was 50 years old and sold it. You bought something with the money and they came and took that something. This is your property. Something which you have acquired through your own toil and sweat must return to you. Also, there are things which were taken away from people, even if they were from the people's treasury or whatever. But if you are an orphan and live in

a building which is stolen, then we can look into something like this. Not necessarily a building—let us say a house; then that house may be returned or compensated for. This is one point. Compensation is possible for people whose property had been taken away during the March process. If the property belongs to them there will be no one who would remain unjustly treated.

The other point is like the case which is in front of me. There were some people who died in prison, died as a result of an illness, or died during interrogation or excesses in the interrogation—and I must say this—or they have been sentenced and they were physically liquidated in accordance with the sentence. These things happened in the past. The number is limited. Most certainly for 18, 19, or 20 years there must have been some cases of treason, conspiracies, and executions. The death penalty exists in Libyan law, the law which I said you should abolish. It exists; you do not want to abolish it. If you do not abolish it then it remains in operation until it is abolished.

Death sentences have been carried out in accordance with the law which exists in matters like this. The important thing is that it must not be repeated. Good. Let us say that someone, or a cell, infiltrates the revolutionary committees and is discovered by the revolutionary committees. Instead of being real revolutionary committees which incite the people to practice authority, they are linked with foreign powers and undermine the revolutionary committees from within, and they meet at home instead of meeting at the centers. The revolutionary committees passed sentences on them and they were liquidated. God is victorious.

What can we say? Generally, people dying in prison is a thing of the past. Some died of natural causes. It would have been better if we had informed their next of kin. Let us hope this will not be repeated in the future, God willing. But anyone who dies might have died anyway. Death comes to people, in prison or outside. If someone dies in prison, we should inform his next of kin and tell them that he died. When someone is sentenced to death and the sentence is carried out, his family should be informed accordingly—what his crime was, and that he could not defend himself in court. He was convicted because he committed treason or conspired. This is clear and well-known. But the group whose end came in prison, whether under interrogation or death in prison or executed, the number of this group is very small. The people's court is to look into it.

If there is one whose family is entitled to blood money then society will pay the family this blood money. No harm done. We settle the account of the past and turn the page. If there is a transgression—someone who was killed unjustifiably, for example—by God, if there is evidence that someone who carried out the interrogation and got to that post, for example, by infiltrating the

FBIS-NES-88-060
29 March 1988

29

ARAB AFRICA

revolution and proceeded to kill the people, then some people will say that the revolution is killing people. This can happen. He should be exposed.

Maybe they will expose a person who killed someone unjustifiably, deliberately, because he had a quarrel with him. For this he arrested him, tortured him, and the arrested person died. This means that the criminal is the person who made the arrest and detained the captive and tortured him and killed him; he is the murderer.

We go to the People's Court.

Those whose families are in need and are told that their sons, God willed, died because they were unjust to themselves and died—we should look into the affair of such a family because the breadwinner has left them behind.

The families whose sons are in detention should know the fate of their sons; they should be told that they were executed. Then they would have known that their son was in contact with a foreign quarter and subverted the revolution from within and held meetings at home instead of at the headquarters, and voiced matters which were contrary to the people's authority. Alright, go and arrest such people, try them and execute them.

Regrettably, some events did take place contrary to this—these issues should be looked into by the people's court—the cases where you have to pay blood money, the cases where you have to help the family of the condemned person, the cases where the family of the condemned is in need. The important thing is that we should legislate so that the People's Court will look into these cases.

One thing must be confirmed—that authority rests with the Libyan people and the Libyans alone. It is not permitted for any attempt to be made which is contrary to the people's authority. That is to say no person can do anything to wrest the authority from the people. If you have an idea, put it to the people. Anyone who proposes to rule the people and take authority from them can do so by proposing the idea to the people. Any Libyan can say to the Libyan people: O Libyan people, I am the best one to rule you, so give me absolute authority and go home. Alright, good: If you, Libyans, approve of that, then let him shoulder this responsibility. Then, a month or 2 months, or a year or 2 later, see where he has taken you and what it has led to—to hell or to paradise. See for yourselves.

If you want to rule the Libyan people, propose that to the Libyan people. Put forward your qualifications and present your case; show them how clever and skillful you are—tell them my name is such and such, and I am a graduate from the mental hospital and want to rule you. [Al-Qadhdhafi laughs] He who proposes an idea such as this is definitely mad.

Therefore, any person who has an idea should submit it to the people's authority. All of us should make sure that authority in Libya lies with the people, and the people exercise this authority by way of the people's conferences and the people's committees. No one should have ambitions just because there is freedom.

Some person may say: I want to establish an authority which is an alternative to the people's authority. He can do so only if this is approved by the conferences. If the conferences say: This idea is good, go and form a party through which to rule us, then the person may begin to carry out his proposal. The person should not form a party and start talking about it in the street openly. Such action is regarded as being contrary to the people's authority. One should go to the conference and tell the conference that he intends to form a party. If the conference approves, it will refer it to the other people's conferences for adoption. Then the matter will be legal.

In conclusion, I would like to express my confidence in the Libyan people, and would like to say that the Libyan people are good people; they like each other. The Libyan people rejoiced to see those who have betrayed them released from prisons; the Libyan people were happy to see the people who conspired against them with foreign help being released. I have confidence that these people are not wicked at all; they are very sincere and loyal people. I am sure that those who left prisons will be sincere and loyal to this people. I swear to you that I will not hesitate to give arms to those who were released from prisons, and even those who conspired against me and wanted to assassinate me, in order to guard me. This is because I am confident of myself and I am confident of the people. [cheers and applause]

At the same time we want to maintain this momentum, so that it will go abroad—let it overflow—to beyond the manufactured borders of Libya. We want all prisons in the Arab homeland to be destroyed, and all prisoners to be released. After that—after what you did—Zine El Abidine in Tunisia released thousands of people and reduced their sentences. That was a glorious action which made us feel that freedom has begun to triumph on the Arab land. In order to liberate Palestine we should liberate the Arab citizen inside, liberate him from fear, exploitation, ignorance, and poverty. Libyans who are abroad are not conspirators. They can all return to Libya unconditionally and without restrictions. He who does not return is the agent who is linked with American and Israeli intelligence. A Libyan who cannot return—we do not try him here and do not arrest him, any Libyan can enter Libya 1,000 times and leave—a Libyan who does not return is linked to American and Israeli intelligence. Those who used to be abroad and conspired were the stray dogs of American and Israeli intelligence.

We are proud today that freedom is being consolidated on Libyan land and that dignity is being bolstered, and that the Libyan citizen and Libyan family are assured of

FBIS-NES-88-060
29 March 1988

30

ARAB AFRICA

their honor, dignity, money, and future. Brothers, proceed toward production and construction and the realization of our great aims. Forward; the struggle is still continuing. [cheers and applause]

Media Campaigns Against Egypt 'Suspended'
JN271230 Cairo AL-WAFD in Arabic
24 Mar 88 p 1

[Text] AL-WAFD has learned from well-informed diplomatic sources that Libyan Colonel Mu'ammar al-Qadhafi has told Sudanese State Council Chairman Ahmad al-Mirghani, during his recent visit to Tripoli, that he wishes to send a ranking Libyan envoy to Cairo for talks aimed at settling problems pending between them, particularly following the return of the four Libyan aircraft by President Husni Mubarak.

The sources said that Saudi and Sudanese contacts with Egypt and Libya have resulted in the suspension of media campaigns between the two countries, and that the Voice of the Libyan People, which Egypt broadcasts 3 times a week, has been suspended.

The sources added that Libya also suspended the Voice of Free Egypt.

Sudan

Foreign Minister Voices Support for Saudis
JN281813 Khartoum SUNA in English 1724 GMT
28 Mar 88

[Text] Khartoum, March 28 (SUNA)—Foreign Minister Dr. Ma'mun Sanadah has renewed Sudan's unconditional support for Saudi Arabia against Israeli threats to attack bases of the recently purchased Saudi missiles. The minister today received the Saudi Arabian Ambassador to Sudan 'Abd al-Muhsin al-Sudayri and reviewed with him bilateral relations and issues of mutual concern.

The minister is reported to have told the ambassador that Sudan considers Saudi Arabia as its eastern strategic depth and that any threats against Saudi Arabia would be taken seriously by the Sudan. He told the ambassador today that Sudan would put all its potentialities at the disposition of Saudi Arabia in face of any foreign aggression. He pinpointed [as received] to Saudi right to use these missiles to defend its territories.

U.S. Request for Bases Reportedly Rejected
JN261152 Khartoum SUNA in English 1015 GMT
26 Mar 88

[Text] Khartoum, March 26, (SUNA)—The Sudanese Government has refused to allow the United States of America to build military bases or to conduct military manoeuvres in the country, the daily AL-SUDANI issued here today reported. The Sudanese Government in reply to the U.S. Administration request confirmed its commitment to the policy of non-alignment.

Quoting diplomatic sources here the daily said the U.S. ambassador to Sudan has asked in the name of his government the Sudanese Government to allow establishing military bases in the Red Sea area (eastern Sudan) to contain what it termed "the threats facing the U.S.A. and to protect its installations." The Sudanese Government in its reply confirmed it will not permit using its territories for military bases or manoeuvres, the paper said. It is to be recalled that the ousted President Numayri had offered U.S. facilities to build military bases in Sudan.

Tunisia

President Sends Message of Support to Saudis
LD281909 Tunis Domestic Service in Arabic
1800 GMT 28 Mar 88

[Text] President Zine El Abidine Ben Ali has sent a cable to the custodian of the two holy mosques, King Fahd ibn 'Abd al-'Aziz Al Sa'ud. Here is its text:

We have been following with great concern the threats made by the Zionist entity in the aftermath of the defense equipment recently received by the Kingdom. While reaffirming our solidarity with and support for you against any aggression against the sanctity of your territories, I would like to stress our absolute support for your legitimate right to possess the means you deem necessary to ward off any aggression, to protect the security and safety of your brotherly country, and to defend the interests of the Arab nation and those that are held sacred by all Muslims. While strongly condemning blatant Zionist threats, we stress our active solidarity and praise your courageous stand.